By Will. Frepke 1
with Title (20)

A DIALOGUE By Way of Question and Answer Concerning the DEITY.

BIBLIOTHECA BODLEIANA

All the Responses being taken *verbatim* out of the Scriptures.

Q. 1. WHO and what is God? They say there are several called GOD's in Scripture, besides the most High GOD, if it be so, pray give me some examples in the matter.

A. Exod. 20. 28. *Thou shalt not revile the Gods, nor curse the Ruler of thy people.*

Exod. 7. 1. *And the Lord said unto Moses, I have made thee a GOD to* Pharaoh, *and* Aaron *thy Brother shall be thy Prophet.*

2 Cor. 4. 4. *In whom the GOD of this world* (i. e. the Devil) *hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of GOD should shine unto them.*

Q. 2. But are not all these true Gods then as well as the Supream? What say the Scriptures?

A. 1 Cor. 8. 5, 6. *For though there be that are called GODS, whether in Heaven or Earth (as there be GODS many and Lords many) but to us there is but one GOD the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.*

Q. 3. What say the Scriptures then of these false GOD's?

A. Psalm 97. 7. *Confounded be they all that serve graven images, that boast themselves of idols, worship him (i. e. GOD) all ye Gods.*

Q. 4. They say GOD has forbid our worshipping any other but himself, by the First Commandment, and other places, pray repeat them if there be such places in Scripture?

A. Exod. 20. 3. *Thou shalt have no other GOD's before me.*

Deut. 6. 4. *Hear O Israel, the Lord our GOD is one Lord;* (*v.* also the Emphatick Discourse in the Text that follows it.)

Mat. 4. 10. *Then said Jesus unto him, get thee hence Satan, for it is written, thou shalt worship the Lord thy GOD, and him only shalt thou serve.*

Q. 5. But is there not a Trinity in Unity in this GOD? You said, you would shew me a Text that calls the Father the one GOD, in opposition to the Son and Holy Ghost, pray what is it?

A. Eph. 4. 4, 5, 6. *There is one Body, and one Spirit, even as you are called in one hope of your calling; one Lord, one Faith, one Baptism, one GOD, and Father of all, who is above all, and through all, and in you all.*

Rev. 4. 2. *And immediately I was in the Spirit, and behold a Throne was set in Heaven, and one sate on the Throne---* (Cap. 5. Ver. 6, 7.) *And I beheld, and lo in the midst of the Throne,*

and of the four Beasts, and in the midst of the Elders stood a Lamb as if he had been slain, having seven Horns, and seven Eyes, which are the seven Spirits of GOD sent forth into all the earth, and he came and took the Book out of the right hand of him that sate upon the Throne, &c. 1 Cor. 3. 22, 23.

Q. 6. I see then that from these places, and because that there are no such words in Scripture as Trinity in Unity, you are apt to believe that there is no such Doctrine; but what say you then to *John* 10. 30. *I and my Father are one*; and 1 Joh. 5. 7. *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one*; you us'd to say that one here only signified a Unity in Record and Testimony, and not a substantial Unity, but pray what Scripture find you to favour such a Construction?

A. Joh. 17. 21. (Christ praying for his Disciples, says) *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.*

1 Cor. 3. 6, 7, 8. *I have planted*, Apollo *watter'd, but GOD gave the increase, now he that planteth, and he that watereth are one*, &c.

Q. 7. You us'd to speak also of a gradative precedency of Stile, when there are these three Persons mention'd in Scripture, you are in the right in this indeed, that the Father is for the most part called GOD, the Son only Lord, and the Spirit but Holy, as in the Apostles Creed, but pray what other find you?

A. 1 Cor. 12. 4, 5, 6. *Now there are Diversities of gifts, but the same Spirit, and there are differences of Administrations, but the same Lord, and there are Diversities of operations, but it is the same GOD which worketh all in all.*

2 Cor. 13. 14. *The grace of the Lord Jesus Christ, the love of God, and the Communion of the Holy Spirit be with you all.*

Rom. 15. 16. *That I should be the Minister of Jesus Christ to the Gentiles, ministring the gospel of GOD, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*

Q. 8. I perceive then by this gradation that you would insinuate, as if the Son and Holy Ghost were as Servants to the Father, but pray how comes it then that the Son is so often called GOD in Scripture, as John 20. 28. *And Thomas answered and said unto him (i.e.* Christ) *my Lord and my GOD*; Rom. 9. 5. *Whose are the Fathers, and of whom as concerning the Flesh Christ came, who is over all GOD blessed for ever, Amen*; and Acts 20. 28 *Take heed therefore unto your selves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of GOD, which he hath purchas'd by his blood.* I have repeated these Texts because they seem too considerable to leave Christ among the lesser GOD's; if you have any warrant therefore to call the Father the GOD even of Christ's GODhead, pray shew us so weighty a Text, for we do not deny him to be Christ's GOD as he was Man.

A. Heb. 1. 8, 9. *But unto the Son he saith, thy Throne, O GOD, is for ever and ever; a Scepter of Righteousness is the Scepter of thy Kingdom, thou hast loved righteousness, and hated iniquity, and therefore GOD, even thy GOD has anointed thee with the Oyl of Gladness above thy fellows.*

Q. 9. But what have you no other Scriptures to prove the preference of the Father in the Deity, that he is the Son's GOD, and that the Son wholly depends on him? If you have, pray inform me what they are.

A. Rev. 3. 12. (wrote as spoke by Christ after his Resurrection) *Him that overcometh will I make a Pillar in the Temple of GOD, and he shall go no more out, and I will write upon him the name of my GOD, and the name of the City of my GOD, which is the new* Jerusalem *which cometh down out of Heaven from my GOD, and I will write upon him my new name*, &c. John 10. 29. & 14. 28.

John 20. 17. *Jesus saith unto her, touch me not, for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my GOD, and your GOD.*

Eph. 1. 17. *That the GOD of our Lord Jesus Christ, the Father of Glory may give unto you the Spirit of wisdom, and Revelation in the Knowledge of him.*

1 Cor. 15. 27, 28. *For he hath put all things under his feet, but when he saith all things are put under him, 'tis manifest that he is excepted which did put all things under him, and when all things shall be subdued unto him; then shall the Son also himself be subject unto him that put all things under him, that GOD may be all in all,* 2 Cor. 11. 13.

Q. 10. But are there no Texts in the Gospel where Christ himself preach'd up the Father to be the one and only GOD, exclusive of all others, as well as himself, pray repeat them if there be?

A. Mark 12. 29, &c. *And Jesus answer'd him, the first of all the Commandments is, hear O* Israel, *the*

the Lord our GOD, is one Lord, and thou ſhalt love the Lord thy GOD with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength, this is the firſt Commandment, and the ſecond is like unto it, thou ſhalt love thy neighbour as thy ſelf, there is none other Commandment greater than theſe; and the Scribe ſaid unto him, well maſter, thou haſt ſaid the truth; for there is one GOD, and there is none other but he —— and when Jeſus ſaw that he anſwer'd diſcreetly, he ſaid unto him, thou art not far from the Kingdom of GOD.

John 8. 54. *Jeſus anſwer'd, if I honour my ſelf my honour is nothing, it is my Father that honoureth me, of whom you ſay that he is your GOD.*

John 17. 3. *And this is life eternal, that they might know thee the only true GOD, and Jeſus Chriſt whom thou haſt ſent.*

Luk. 18. 19. *And Jeſus ſaid unto him, why calleſt thou me good, none is good ſave one, that is God.*

John 14. 28. *Ye have heard how I ſaid unto you, how I go away, and come again unto you, if ye loved me ye would rejoice, becauſe I ſaid I go unto the Father, for my Father is greater than I.* (A ſtrange compariſon, if not with the pre-exiſtent ſtate of Chriſt, as well as his Manhood).

Q. 11. You ſay you have other Authorities in the Epiſtles as well as thoſe in the Goſpels, if you have, pray let us hear a few of them, that we may make the better Judgment upon the whole.

A. 1 Tim. 2. 5. *For there is one GOD, and one Mediator between GOD and Man, the Man Chriſt Jeſus.*

Rom. 16. 17. *To GOD only wiſe be glory thro Jeſus Chriſt for ever.*

1 Tim. 1. 17. *Now unto the King Eternal, Immortal and Inviſible, the only wiſe God, be honour and glory for ever and ever, Amen.* Was the Son Inviſible?

Q. 12. I perceive you apprehend the Scriptures then to make the Father only the Supream GOD; pray what then is it that you think the Son to be? What ſay the Scriptures of him?

A. Col. 1. 15. *Who is the image of the inviſible GOD, the firſtborn of every Creature.*

Rev. 3. 14. *And unto the Angel of the Church of Laodicea write theſe things, ſaith the Amen, the faithful and true witneſs, and the beginning of the Creation of GOD.* Rev. 1. 13. Eccl. 1. 4, 9. 24. 9. and 18. and 23. And for the ſame Reaſon alſo called α and ω *Rev.* 1. 8. in oppoſition to I a m in God for pure and ſimple Being.

Q. But what Character had the Son in the Old Teſtament, pray acquaint me, and repeat the Texts which ſpeak of him there.

A. Exod. 23 20, 21, 22. *Behold I ſend an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared for thee; beware of him, and obey his voice, for he will not pardon your tranſgreſſions, for my name is in him, but if thou ſhalt indeed obey his voice, and do all that I ſpeak, then I will be an enemy unto thine enemies, and an adverſary unto thine adverſaries, for mine Angel ſhall go before thee, and bring thee,* &c. Gen. 16. 10.—18. 1, 2, 22. 48. 16. Exod. 13. 22.—24 10.

Eccl. 5. 6. *Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the Angel that it was an errour, wherefore ſhould GOD be angry at thy voice,* &c. Num. 20. 16.

Iſa. 63. 9. *In all their afflictions he was afflicted, and the Angel of his preſence ſav'd them in his love, and in his pity he redeem'd them, and he bore them,* &c. Iſa. 6. 1. Ezek. 1. 26, 28. Zech. 12. 10.

Q. 14. I perceive then by theſe Texts that you think Chriſt an Angel, but withal the firſt and chief, but have you no more expreſs Texts in this caſe.

A. 2 Eſdras 2. 42 to 48. *I Eſdras ſaw upon the mount Sion a great people whom I could not number, and they all praiſed the Lord with ſongs, and in the midſt of them there was a young man of a high ſtature taller than all the reſt, and upon every one of their heads he ſet crowns, and was more exalted, and which I marvell'd at greatly, ſo I aſked the Angel, and ſaid, ſir, what are theſe? he anſwer'd and ſaid unto me, theſe be they that put off the mortal clothing, and put on the immortal, and have confeſſed the name of GOD, now are they crown'd and receive palms; then ſaid I unto the Angel, what young perſon is it that crowneth them, and giveth them palms in their hands, ſo he anſwer'd and ſaid unto me, it is the Son of GOD whom they have confeſſed in the world, then began I greatly to commend them that ſtood ſo ſtiffly for the name of the Lord, then the Angel ſaid unto me, go thy way, and tell my people what maunir of things, and how great wonders of the Lord thy GOD thou haſt ſeen.*

Q. 15. But the Socinians deny the pre-exiſtency of Chriſt, have you any Texts therefore in the New Teſtament referring to theſe, and that may convince us that they were wrote as of his pre-exiſtency? if you have, pray repeat them.

A. 1 Cor. 10. 4, 5, 9. (The Apoſtle ſpeaking of the Fathers of the Children of *Iſrael*, ſays) *and did all drink the ſame ſpiritual drink* (*for*

they drank of that spiritual rock that followed them, and that rock was Christ) *but with many of them GOD was not well-pleas'd, for they were overthrown in the Wilderness*——*neither let us tempt Christ as some of them also tempted, and were destroyed of serpents*, Luke 13. 34, 35.

Phil. 2. 6. *Let this mind be in you which was also in Christ Jesus, who being in the form of GOD thought it not robbery to be equal with GOD, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men*, &c.

John 16. 28. *I came forth from the Father, and am come into the world, again I leave the world, and go to the Father.*

John 13 3. *Jesus knowing that the Father had given all things into his hands, and that he was come from GOD, and went to GOD.*

John 17. 5. *And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was* Mat. 22. 44.

John 17. 24. *Father I will that they also whom thou hast given be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundations of the world.*

John 8. 57, 58. *Then said the Jews unto him, thou art not yet fifty years old, and hast thou seen* Abraham, *Jesus said unto them, verily, verily, I say unto you, before* Abraham *was I AM.*

Q. 16. You were saying that there are Texts in the Old Testament wherein this great GOD-Angel, the Son tells us that he intended to be incarnate, pray what are they?

A. Zech. 12. 10. *They shall look upon me whom they have pierced.*

Mal. 3. 1. *Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his Temple, even the messenger of the Covenant whom ye delight, he shall come saith the Lord.*

Q. 17. Pray what Prerogative do the Scriptures allow this GOD-Angel-Son before other Angels then? They say you hold that GOD the Father created this first-begotten Son first, and afterwards by him as an instrument form'd all the other Creatures; pray what Texts have you to support such an Opinion?

A. Heb. 1. 2, 10. GOD — *hath in these last days spoke unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds*—*and thou Lord in the beginning hast laid the foundations of the earth, and the heavens are the work of thine hands.* Heb. 2. 10.

Eph. 3. 9. *And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in GOD, who created all things by Jesus Christ*, 1 Cor. 8. 6. 15. – 27, 28.

Col. 1. 15. *Who is the image of the invisible GOD, the first-born of every creature, for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him, and he is before all things, and by him all things consist, and he is the head of the body the Church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence, for it pleased the Father that in him should all fulness dwell*, &c.

John 1. 1. *In the beginning was the word, and the word was with GOD, and the word was GOD, the same was in the beginning with GOD; all things were made by him, and without him was not any thing made that was made* —— *he was in the world, and the world was made by him, and the world knew him not, he came unto his own, and his own received him not.*

Q. 18. But pray what Authority have you to call the Son a GOD-Angel as you do? You us'd to say that there is a Text where the Son as GOD is said also to have the Angels for his Fellows, if there be such, pray let us see it to satisfie us in what you do.

A. Heb. 1. 4. *Being made so much better than the Angels, as he hath by inheritance obtain'd a more excellent name than they, for unto which of the Angels said he at any time, thou art my Son this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son; and again, when he bringeth in the first begotten into the world, he saith, and let all the Angels of GOD worship him, and of the Angels, he saith, who maketh his Angels Spirits, and his Ministers a flame of Fire, but unto the Son, he saith, thy throne, O GOD, is for ever and ever a sceptre of righteousness is the sceptre of thy kingdom, thou hast loved righteousness and hated iniquity, therefore GOD, even thy GOD, hath anointed thee with the oyl of gladness above thy fellows.* Rev. 8. 3. – 5. 6, 7 – 14. 2.

Q. 19. I see then that 'tis this Prerogative of Christ that makes you think him call'd the only begotten Son of God so eminently as expressed *John* 3. 16, *&c.* but have you no Texts that declare Christ came to this very intent into the World incarnate, to redeem his Creation that fell by *Adam*, besides *John* 1, *&c.* before?

A. Heb. 2. 9, 10. *But we see Jesus who was made a little lower than the Angels for the suffering*

fering of death crown'd with glory and honour, that he by the grace of GOD should taste death for every man for it became him for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect thro' sufferings. John 6. 62.

Rom. 5. 18, 19. *Therefore as by the offence of one, judgment came upon all men to condemnation even so by the righteousness of one, the free gift came upon all men unto justification of life, for as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

1 Cor. 15. 21, 22. *For since by man came death by man came also the resurrection of the dead, for as in* Adam *all die, even so in Christ shall all be made alive.* Eph. 4. 10.

Q. 20. What you believe then that the great GOD-Angel Christ was reduc'd as to the first semen of an humane Soul when incarnate, and so lost all his former power by it; but pray what Texts have you to prove it.

A. Heb. 5. 7, 8. *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he fear'd, tho' he were a Son, yet learned he obedience by the things which he suffer'd.* John 17. 2. 18.–20. 21.–14. 31.

John 12. 49. *For I have not spoke of my self, but the Father which sent me gave me a Commandment what I should say, and what I should speak.*

Luke 22. 43. *And there appeared an Angel unto him from heaven strengthning him.*

Mat. 27. 46. *And about the ninth hour Jesus cryed out with a loud voice, saying,* Eli, Eli, lamasabachany, *that is to say, my GOD, my GOD, why hast thou forsaken me?*

Mat. 26. 39. *And he went a little further, and fell on his face and pray'd, saying, O my Father, if it be possible let this cup pass from me, nevertheless not as I will but as thou wilt?*

Mat. 26. 53. *Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels.*

John 11. 41, 42. *Then they took away the stone from the place where the dead was laid, and Jesus lift up his eyes, and said, Father I thank thee that thou hast heard me, and I know that thou hearest me always, but because of the people which stand by I said it, that they may believe that thou hast sent me.*

Q. 21. But had not Christ all the glory of his pre-existent state restor'd him after the Resurrection? Pray what say the Scriptures?

John 17. 5. *And now, O Father, glorifie thou me with thine own self, with the glory I had with thee before the world was.* Acts 2. 31, 32.–3. 35.

Mat. 28. 18. *And Jesus came and spake unto them, saying, all power is given unto me in heaven and earth.* Acts 2. 24, 32.–3. 15, 26.–13. 32, 33.–16. 28.

1 Pet. 3. 22. *Who is gone into heaven, and is on the right hand of GOD, Angels, and Authorities, and Powers being made subject unto him.*

Eph. 1. 20. *Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places far above all Principality and Power, and might, and dominion, and every name that is nam'd not only in this world, but also in that which is to come.*

Q. 22. But pray have you any Texts of Christ, which by a Multitudinary or Ubiquitary Power given him, shew him to have been more than the *Socinian's* meer Man on his Resurrection.

A. 2 Cor. 13. 5. *Examine your selves whether ye be in the faith, prove your own selves, know you not your own selves, how that Jesus Christ is in you except ye be reprobates.*

Mat. 18. 20. *For where two or three are gathered together in my name, there am I in the midst of them.*

Eph. 4. 10. *He that descended is the same also that ascended up far above all heavens that he might fill all things.* Mat. 23. 37.

Phil. 2. 11. *And that every tongue should confess that Jesus Christ is Lord to the glory of GOD the Father.* Mat. 28. 18.

Q. 23. I perceive then that you take it for granted, that as Christ had all power restor'd to him, so he must have been made more than a Man to have possess'd it; and so also that his being preferr'd before the Angels is a sure Argument that the *Socinian* sense of him as a meer Man is not true, but pray give me an account also why you call him the Son of GOD so often and so eminently in Scripture.

A. Acts 13. 32, 33. *And we declare unto you glad-tydings, how that the promise which was made unto the Fathers GOD hath fulfilled the same unto us their Children, in that he hath raised up Jesus again, as it is also written in the second Psalm, thou art my Son this day have I begotten thee.* Rom. 1. 4. Heb. 1. 4. Luke 11. 35.

2 Pet. 1. 17. *For he receiv'd from GOD the Father honour and glory, when there came such a voice to him from the excellent glory, this is my beloved Son in whom I am well-pleased.* Heb. 1.

Q. 24.

Q. 24. But what say you to the Text, *Phil. 2. 6. Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with GOD.*

A. (Ver. 7,8,9,10,11. in Context following tell us), *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man he humbled himself, and became obedient to death, even the death of the cross; wherefore GOD also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of GOD the Father.* (And therein is the Equality in the universal Deputation) according to what is said in the Text before.

Q. 25. But have you no other Texts to give colour to such an interpretation, and to shew all absolute power in GOD the Father only.

A. Mat. 20. 23. *And he saith unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father.* (Barely to forgive sins the Apostles had power as well as himself.)

Mark 13.32. *But of that day* (that is of Judgment) *knoweth no man, no not the Angels which are in heaven, neither the Son but the Father.* Surely Christ was as careless in speaking as the Trinitarians are corrupt in Commenting, if this Climax can possibly admit a Coequality of Father and Son.

1 Tim. 6. 15. The Apostle speaking of the same day, says, *Which in his time he shall shew who is the blessed and only Potentate, the King of Kings, and Lord of Lords,* &c.

Acts 1. 7. *And he* (Christ) *saith unto them, it is not for you to know the times or the seasons which the Father hath put in his own power.*

Q. 26. But there is another Text that presses hard upon you for an answer, Mat. 28. 19. *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Pray what other Scriptures have you to explain that?

A. 1 Cor. 12. 13. *For by one Spirit are we all baptiz'd into one body, whether we be bond or free, and whether we be Jews or Gentiles, and have been all made to drink into one Spirit,* &c.---- ver. 27. *Now ye are the body of Christ, and members in particular.*

1 Cor. 10. 2. *And were all baptized unto Moses in the cloud, and in the sea.*

Q. 27. But what say you to the worshipping of Christ which the Scripture mentions? Have you any Texts that limit the manner of it, I mean when not personally present to us for then, as at St. *Stephen's* death, and as he is a Soverelgn Lord of all, 'tis not to be disputed but that there is an extraordinary honour due to him.

A. Rev. 5. 9, &c. *And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeem'd us to GOD by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our GOD Kings and Priests, and we shall reign on the earth, and I beheld, and I heard the voice of many Angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, worthy is the Lamb that is slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, and every Creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

Q. 27. I perceive then that by this you take the honour done to the Lamb or Christ to be but an honour given him by the Father, but what say you then to 2 Cor. 13. 14. *The grace of the Lord Jesus Christ, and the love of GOD, and the communion of the Holy Spirit be with you all?* Have you any parallel Text to shew that these words are not a worship to the Son and Holy Ghost?

A. Gen. 48. 16. *The Angel which redeem'd me from all evil bless the Lads, and let my name be named on them, and the name of my Father Abraham and Isaac, and let them grow into a multitude in the midst of the earth.* That is as if he had said, God grant the Angel bless the Lads, &c.

Q. 29. But can you shew me any Text then where we are forbidden to worship either the Son, or Holy Ghost, if you can, pray what is it?

A. John 16. 23. *And in that day ye shall ask me nothing, verily, verily, I say unto you, whatsoever ye shall ask the Father in my name he will give it you.*

John 16. 26. *At that day ye shall ask in my name,*

name, and I say not unto you that I will pray the Father for you.

Q. 30. What Scriptures have you that testifie of the Holy Ghost, pray declare them?

A. John 14. 16, 17——27. *But the Comforter which is the Holy Ghost whom the Father will send in my name he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you----and I will pray the Father and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him, but ye know him, for he dwelleth in you, and shall be in you.* Eph. 1. 13. 1 Cor. 12.--6. 19. 2 Cor. 1. 22.

John 15. 26. *But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father he shall testifie of me.*

Q. 31. But is there any Text that shews you an absolute Duality in the Father and Holy Spirit to confute the *Socinians* who think them one, and the *Trinitarians* that think them at least Coequal and Essentially one?

A. Rom. 26, 27. *Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit it's self maketh intercession for us with groanings which cannot be utter'd, and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of GOD.*

Eph. 2. 18. *For thro' him we both have an access by one Spirit unto the Father.*

Q. 32. I perceive then by these Texts, that you take the Holy Ghost, as well since the Prophets as before, *Acts* 28. 25. *Luke* 2. 25, 26. to be Christ's Deputy-Angel, for I see not how you can suppose Christ to send the power of the Father from the Father, as the *Socinians* imagine, pray therefore let me know if there are any other Texts which shew the Son to command the Holy Ghost as his Lord.

A. John 16. 7. *Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you*---- (13, 14, 15 Verses following), *Howbeit when he the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come, he shall glorifie me, for he shall receive of mine, and shall shew it unto you; all things that the Father hath are mine, therefore said I, that he shall take of mine, and shew it unto you.* John 7. 39--14. 12.--20. 22. Luke 24. 49.

Acts 1. 2. *Until the day in which he* (Christ) *was taken up, after that he thro' the Holy Ghost had given commandment to the Apostles whom he had chosen.* 1 Cor. 12. 13. Eph. 4. 11. Acts 1. 8, 20, 28.

Acts 2. 33. *Therefore being by the right hand of GOD exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which we see and hear.* Rev. 5. 6. Mat 3. 11.

Q. 33. But how comes it to be so peremptory then to Blaspheme the Holy Ghost according to the words of Christ, *Mat.* 12 31. *Mark* 3. 28.

A. Acts 5. 3, 4. *But* Peter *said*, Ananias, *why hath Satan filled thine heart to lie to the Holy Ghost----thou hast not lied unto men but unto God*; *i. e.* Thou hast studiedly affronted even God himself thro' us and the Holy Ghost, for tho' *Rev.* 1. 1.--2. 11. *Heb.* 1. 14. compar'd to *Acts* 2. 2, 3, 4. and *Luke* 3. 21. shew the Holy Ghost go be but an Angel, yet as he is that Angel through whom by the Son of GOD he himself bear Record to us. 1 *John* 5. 7. So indeed in that respect he is the Representative both of Christ and God himself.

Q. 34. I perceive then that according to the Texts, 1 *John* 4. 6. *John* 14. 17.--15. 26. which say, *We are of GOD, he that knoweth GOD heareth us, he that is not of GOD heareth not us; hereby know we the Spirit of truth, and the Spirit of error*; and *Rom.* 8. 26. 1 *Thes.* 5. 19. *Mark* 13. 11. *Luke* 12. 12. I say I find that you suppose with these Texts that there are two great Angels, an evil one, and a good one, that help and tempt all Mankind severally at once, but pray what Authority have you for Notioning such great Spirits from Scripture.

A. Rev. 12. 9, 10. *And the great dragon was cast out, the old Serpent called the Devil and Satan, which deceiveth the whole world, he was cast out into the earth, and his Angels were cast out with him; and I heard a loud voice saying, now is come salvation and strength, the kingdom of our GOD, and the power of his Christ, for the accuser of our brethren is cast down which accused them before our GOD day and night.*

Rev. 20. 2, 3. *And he laid hold on the Dragon, that old Serpent which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed a little season.*

Eph.

Eph. 2. 2. *Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the Air, the Spirit that now worketh in the children of disobedience.*

Eph. 6. 12. *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

Dan. 10. 12, 13. *Then said he unto me, fear not Daniel, for from the first day thou didst set thine heart to understand, and to chasten thy self before GOD thy words were heard, and I am come for thy words, but the Prince of the Kingdom of* Persia *withstood me one and twenty days, but lo* Michael *one of the chief Princes came to help me, and I remain'd then with the Kings of* Persia ——— Verse 20, 21. *Then said he, knowest thou wherefore I come unto thee, and now will I return to fight with the Prince of* Persia, *and when I am gone forth lo the Prince of* Grecia *shall come, but I will shew thee that which is noted in the Scripture of truth, and there is none that holdeth with me in these things but* Michael *your Prince.*

Dan. 12. 1. *And at that time shall* Michael *stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a Nation even to that same time, and at that time thy people shall be deliver'd, every one that shall be found written in the book.*

Q. 35. I shall trouble you but with two or three Questions more; pray acquaint me whether Christ died for a Universal Redemption or not? That is, did he die to Reconcile us all to GOD? And was his Death for others as well as Christians?

A. 1 John 2. 1, 2. *My little Children these things write I unto you that ye sin not, and if any man sin we have an advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins, and not for ours only, but also for the sins of the whole world.*

Heb. 9. 12. *Neither by the blood of goats and calves, but by his own blood he enter'd in once into the holy place, having obtain'd eternal Redemption for us* ——— (23, 26 Verses) *nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others, (for then must he often have suffered since the foundation of the world) but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*

Q. 36. Pray then acquaint me also, whether the Scripture assures us of any safety in natural Religion where a Man has never been able to come to hear of Christ.

A. John 9. 41. *Jesus saith unto them, if ye were blind, ye would have no sin, but now ye say, we see therefore your sin remaineth.*

James 4. 17. *Therefore to him that knoweth to do good, and doth it not, to him it is sin.*

Rom. 2. 14, 15. *For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law are a law in themselves, which shew the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing or else excusing one another,* &c.

Q. 37. But do not the Scriptures threaten the wilfully ignorant?

A. Hos. 4. 6. *My people are destroy'd for lack of knowledge, because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to me, seeing thou hast forgotten the law of thy GOD, I will also forget thy children.*

FINIS.

A Brief, but Clear CONFUTATION *of the Doctrine of the* TRINITY.

BIBLIOTHECA

I. SUrely if God gave Man his Reason to serve him, or if a Religious Enquiry be any end of our Being, this Controverſie deſerves the greateſt of our Care, and the ſtricteſt Scrutiny: For what? ſhall we ſlightly tranſfer the Honour of God to his Creatures, and think to go unpuniſhed? Shall we thwart the very deſign of our Creation; and yet after all, not imagine that 'tis a Controverſie worth examining?

Nay, or if we believe but our own Scriptures, can we ſlightly entertain a breach of the firſt and greateſt Commandment, as Chriſt calls it, and be guiltleſs? Shall God himſelf tell us in Jealouſie, That none other ſhall be worſhipped but himſelf? Nay, ſhall God deſtroy whole Nations for Idolatry, and the Holy Ghoſt reckon *Idolatry* with *Whoredom and Sorcery*, Rev. 21.8. and yet we not tremble at the very Thoughts of ſuch an high Treaſon againſt the Infinite Majeſty of God?

But forſooth, we muſt not name the word *Idolatry*, 'tis not grateful nor genteel, you ſay, in Controverſie. And what, muſt I not rub my Friends Noſe in a Sound or Lethargy, becauſe 'tis an Affront when he is well? Nay, and may I not follow the Holy Ghoſt in this caſe, who has commanded our denouncing Idolatry againſt Antichriſt, as a Sin that not only offends God, but has corrupted our Chriſtian, as well as the Heathen Morals?

And what, are we not all on Fire in our Zeal then on the leaſt Apprehenſion of ſuch a Guilt? Or what, can we bear ſuch a Charge as this with any thing like Moderation? In plain terms, either Chriſt and the Holy Ghoſt are Creatures, or the real ſupream God: If Creatures, 'tis plain 'tis as much Idolatry to worſhip an Angel as a Worm; and how glorious ſoever God has made them, we are mad-men to think he has ſet them up in rivalry with himſelf, when he has abſolutely declared that he will not impart *with his Glory to another.*

And theſe things therefore duly conſidered, methinks I have little reaſon to trouble my ſelf further to ſhew, that the Belief of this Paper is conſiderable, and that [illegible] every Man's Duty impartially to [illegible] Chriſt ſays, that *he that is not for us is againſt us*; and if he judges right, *the Lake-warm's* as bad as the *Reprobate*, and he that *barks his Talents as bad as he that abuſes them.*

II. But, good God! what do I propoſe? I endeavour to ſhew, that the Divinity attributed to the Son and Holy Ghoſt is both unſcriptural and Idolatrous, and an Injuſtice to the Father. But I forget that I write to Men that dare not even by Principle regard me.

I'le maintain to ſcruple Purgatory and Tranſubſtantiation of old, was never more dreadful to the blind Papiſts, than but to think of this Myſtery is to our preſent Proteſtants. Strange Infatuation, that Prieſts ſhould as it were thus eternize their Tyranny over us, and we ſhould never dare to look out of it!

Chriſt purpoſely as it were condemns him that had *one Talent, for burying it*, to ſhew us, that not the leaſt Abilities ought to reſt idle on others: And we Proteſtants by our very Name profeſs our ſelves ſuch as will not hearken to a confident corrupt Church, and now, what at laſt, muſt we degenerate and apoſtatize from our Profeſſion?

Nay, the Apoſtles *call'd* even the *Bereans Noble* for not taking things in truſt from themſelves; and *a Prophet of old was torn in pieces by a Lyon for hearkning to another Prophet, becauſe it was wilfully to his deceit*; but with us, alas! it begins to be a Merit again to believe as the Church believes.

Forſooth, theſe things are too high for me, ſays one: Says another, I'll follow Dr. ſuch an one, he is a learned Man. And what, was it not ſaid of Chriſt of old, *Have any of the Scribes and Phariſees believed on him?* In plain terms, he that will rely on Learned Men, and on proſpect of Arguments not in his preſent reach or capacity to ſearch or enquire, has fortify'd himſelf againſt all the Powers of Truth or Conviction.

Nay, and what ſays the Apoſtle in this caſe? Does he not tell us, *That not many wiſe,*

not many learned, &c. are accepted? 1 Cor. 1. 20. to shew us plainly, that 'tis neither the Great nor the Mighty, but the sincere Enquirers only, that shall be able to attain to Divine Truths. And what, will we regard neither Sence nor Scripture neither?

Thus the Ministers of all Sects, what, are they not all learned? and yet who oversee Truths more than they? Either their Simplicity offends them, they are Tongue-tied for fear of Censure or Deprivation; or at best, they track like Wild-geese, and rather regard Parties than Truth. Alas! Truth and Goodness are one, but their Wisdom and Learning makes them not the nearer so.

In plain terms, the Priests of all sort hope insensibly to raise themselves a Dominion over us, and accordingly the Corrupter of them, and which are still the more in number, have always acted; and are we not mad then, tho' that we reverence their Offices duly, yet to let their Blindness lead our Blindness hoodwink'd into the Ditch, as Christ says.

And thus, who can read our Ecclesiastical Histories, and not perceive that all along the Priests of all Ages have rather strove as a Faction of Men to raise themselves great, than to seek through Self-denial and Humility for the truly glorious and incorruptible Crown. No, no; were Heaven an Estate, they have taken the proper methods indeed to get it: I cannot say so of the Laicks in their hindring them from it.

Nor suffices it in this case to say, that there have been an abundance of good and well-meaning men amongst them, even in all Ages. Alas! what have they been able to do? 't has been your wicked, and impudent, and proud Designers that have exalted their Hierarchies, that study rather Politicks than Religion, and which find little difficulty to hurry the good with the bad, in their Tides of the Times.

III. And now, if what has been said prove enough to make my Argument worth examining, and sufficient to make men lay by their Spectacles of Priests and Religious Factions, I shall be able the more chearfully, these Prejudices laid by, (as I hope) to shew beyond all doubt, both that the Doctrine of the Trinity is unscriptural, nay, and Idolatrous too, and contrary to all the known reasonings of Mankind. And thus,

First, This Doctrine of the Trinity destroys the very Unity of God. Our Trinitarians talk indeed of a Trinity in Unity, and that Natural Religion teaches us, that there is but one God, a white, black, or an *one set of Gods* they mean, or how else they can say that many personal Gods can make one God, God only knows, for I don't; this I am sure, had the Heathen of old us'd this Argument, even an Angel must have despaired of ever convincing them of *Politheism*, though they had 10000 Gods.

So also our Trinitarians would tell us, that God is the most pure and simple Being; and yet again they can say, that he is 3 Persons, has 3 Wills and 3 Understandings, *&c.* Good God! that men can pretend to any conception of such a mock simplicity and Unity.

Nay, and certainly I may as justly add in this case, that this one fundamental false Principle, as well with Jews as Turks and Heathens, has done more mischief to Christianity than all our other Errours besides. *Mahomet* invelghs above an hundred times against it in his Alchoran; and I may say God has prospered him with this Weapon of Truth as an unpregnable Bulwark against all the Assaults of the New Antichristian Christianity.

To be short, God that is most pure, must he be thus confounded? He that is immutable, must he stoop to our little nonsensical and pragmatical Definitions of Faith? So he that is Infinite, can he be Incarnate? Or he that is Almighty, can he have Coequals? much less die, as in the Son; or act such a mean and inglorious part in substitution to Father and Son, as it put on the Holy Ghost.

IV. Nor is the abuse in this case less to the First Commandment, than the truth of the Unity of God, *Thou shalt have none other Gods but me*, says God; that is not me personally, but me and my coequal Companion Gods. Bless me! would not this be an unlimitable and incomprehensible Command? And how dare we then but think, that God should confound us thus!

To be short, if the first Commandment has any Sence, 'tis plain 'tis to prohibit Polytheism; and if there can be any Polytheism, 'tis as plain, that 'tis where men set up many personal Gods. As therefore the Commandment wrote by the Finger of God must be sence, so many Persons in God must break it, and the Trinity must have in it Polytheism and Idolatry, or there can be neither Polytheism nor Idolatry.

And besides a Trinity supposes three Persons in God. And why but three? Surely all between One and Infinite's imperfect; if divers

divers Personality were a Perfection in God therefore, Infinity should be the number, and so in time by *Joh.*17th. and some other Texts, we may happily at last make all the Apostles and good Christians in as great an Unity with God as Christ himself. The Papists have made a fair step towards it (some of them) in Deifying the Blessed Virgin: An admirable Foundation, if but well improved.

V. But to return a little, and examine those Contradictions as arise more at large from this Doctrine in the *Athanasian* Creed, says it, *The Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God.* And why not as well, Peter *is man*, John *is man, and* Thomas *is man; and yet there are not three men but one man:* Or the *Father is one, the Son is one, and the Holy Ghost is one, and yet there are not three ones, but one one.* What? Are not all these Expressions parallel, and implicit Contradictions alike?

Yes surely they are; and to say of three Persons each severally God, that they are one God, is as much a Contradiction as to say, three men are one. But no, Dr. *Wallis* answers us to this matter, That 'tis three somewhat's only are one God, and not three common Personalities; and in that there is no Contradiction, he says. But what, are we come from Divinity to Juggling? And shall Dr. *W.* change the Sence of Words, and the very Hinge of Controversie at pleasure.

And so also for the *Homoousiotes*, Is it not alike a Contradiction *in terminis* also, that three Persons may be of like substance may by possibility be true? But to say that they can be of the same Substance, destroys their very distinct Personality and Subsistence.

And in plain terms, Did not the Trinitarians help themselves out in these cases with Mystery? Or did not their numbers support them, or their Pretences to Religion screen them, they could not but be deem'd as Metaphysical Madmen. For my part I declare, I shall never more admire at the Absurdities either of Papists, Turks or Heathens; nay, and that be they as gross as they will, I am sure they will never be able to exceed this Doctrine.

For instance, as to Transubstantiation; the Body at 20 we see manifestly is not the same as it is at 30; and yet we say that 'tis properly enough the same to most purposes. And why then also might not the whole Doctrine be true by the same reason, according to *John* the 6th, *&c?* But what? Is there any such Apology as this in nature for the Contradictions of the Trinity?

But good God then, that in the mean while we should thus embrace even the worst of Popish Errours, and out-do even the *Deliriums* of the Heathens! But what? while we do thus, can we think that God will either prosper us, or our Popish Reformation? What? Can we be so presumptuous, as to continue in the very sink of Errours, and that to the highest Dishonour of God, and yet expect his Favour and Protection?

VI. Nor is this Doctrine one jot less absurd when examined more particularly, than when thus in the gross. And thus, First, with relation to the Son. Bless me! What a number of Absurdities quite drown his absolute and co-equal Divinity with the Father?

What? God himself must die to satisfie his own Justice to himself, and that only because we have offended him? Bless me! What a notion we have of God's Justice? and so, that the Infinite and Immortal God could become incarnate, grow in Wisdom, and suffer; nay, and cry out unto himself upon the Cross, *My God, my God, why hast thou forsaken me?* Yes, yes: Infinity could become a Babe, Wisdom it Child, and God impotent.

Nay, surely *Elijah* was a vile and wretched Blasphemer to mock the *Baalites* as he did, when he said, *their God was either walking, talking, or gone a Journey.* What? Can we suppose that that great Prophet, who was afterwards translated, did not know that God himself was afterwards to become incarnate?

But what? Did only the Man die? Was only the Man tempted? Christ then was but inhabited by the Godhead; and when the Man was in his Streights, God left him to comfort himself; but where is the room for the Merits and Sufferings of the Godhead then?

So you say, Christ liv'd and suffer'd as our Example. Alas! What Affinity for God to be a Pattern for Man? What? Is there any Parity in their Natures? But no, 'twas not the Godhead that was tempted or suffered, some say. But why then is the Merits of it charged unjustly upon the Godhead, when it belongs to the Man only?

So also sometimes by a kind of Ventriloquy they make Christ as God, to be able to tell us all things; but by and by again as as Man they attribute Ignoranee to him: So sometimes again they make him omnipotent, and yet by and by again *Hocus Pocus*, we must have an Angel to comfort him against his Sufferings. Good God! shall we never be delivered from these Labyrinths?

So alſo they tell us, that *Chriſt for his Sufferings is made our Mediator.* But what? Is that an Honour for a coequal God? 1 *Cor.*15. 28. And ſo that *all Power in Heavin and Earth was given him* on his Death. But what? Could he then be a coequal God before? Or what? Was ſuch Power given to his Manhood only?

Nay, and do not the Scriptures alſo aſſure us, that the Son as God, yet even as ſuch has the Father as his God, *Heb.* 1. and that even the Revelations he gave St. *John* he had from the Father, *Rev.* 1. 1. But alas! our Trinitarians forſooth will not own that we honour Chriſt at all, unleſs we hairbrainly equal him with them to the Father.

VII. But now as for the pretended Deity of the Holy Ghoſt, there, there can be no ſuch Shuffle and Apology as the Incarnation occaſions for the Son; and yet think you, that our Trinitarians for all that cannot wire-draw the manifeſt Inferiority of that Holy Being alſo quite up to a Coequality with the Father?

Thus he that is not once called God in Scripture, nor once order'd to be worſhip'd, is it likely that he ſhould be our one and only adorable Supream God? And is not this true of the Holy Ghoſt? And yet for all this, do they not equal him to the Father?

So alſo, he that has an Underſtanding diſtinct from God, can he be God himſelf? 1 *Cor.* 2. 16. Or a Will diſtinct, can he be God? *Rom.* 8. 26, 27. And what then? Would not theſe Reaſonings make a man proteſt with the Holy Ghoſt, that ſurely theſe men *have Eyes and ſee not, and Ears and hear not.*

But to proceed, the Holy Ghoſt prays to another, how can he then be God? *Rev.* 22. 17. *Matth.* 10. 20. *Rom.* 8. 15. 26. So he, that men *have not known, much* leſs *believed*, and yet have been Diſciples, can he be God? And are we not told this of the Holy Ghoſt in the *Acts* of the *Apoſtles?*

So alſo he that is ſent by God, and is his Gift, *John* 16. 7. *Acts* 2. 17. 1 *Pet.* 1. 12. can he be that God giving and ſending alſo? Surely I may ſay, that theſe bundles of Incongruities have ſo quite confounded our Trinitarians, that they know not how to reaſon at all in the matter; or their Enemy has a moſt peculiar Charm over them to with hold them from Truth, againſt all the powers of Reaſoning.

So he that receives from another, or changes place cannot be God. And does not this appear of the Holy Ghoſt by *John* 16 14? and his deſcending on Chriſt like a Dove; and ſo alſo he that ſpeaks not of himſelf, can he be God? And does not the Holy Ghoſt appear to receive what he ſhall ſpeak by the whole courſe of Scriptures, *John* 16. 13. But good God then, that Men can feign ſuch Epicles in Theology on any pretence, as that the all-wiſe and immutable God ſhould be taught, and truckle thus!

VIII. Nor are theſe few only a ſmall number of Conſequences drawn from Reaſoning: Alas! this Doctrine is as unſcriptural as abſurd: The expreſſeſt Text of the Father is the firſt Commandment, of the Son, *Heb. cap.* 1. and of the Holy Ghoſt, *John* 16. 12. *&c.* But ſurely thoſe are all as contrary and remote from a coequal and independent Trinity in Unity as Light from Darkneſs.

Or if Men were otherwiſe minded to controvert this Doctrine by the whole Scriptures, I ſay, let them but do it fairly, and have at them: By wreſtling little ſingle Scraps indeed, the Trinitarians ſeem as if they had ſomething to plead for themſelves; but when I have gather'd but all the Texts of a Subject together, methinks nothing poſſibly can look more unſcriptural.

Nay, and 'tis pleaſant to obſerve how the Trinitarians even confound one another about this matter. Forſooth, for all this Creed is ſuch an infallible Thunderer, yet Dr. *W.* dares be ſo bold as to clip the Wings of its Damnatory Sentences, and Dr. *S.* with the Greek Church, to deny the Filioque. I thought that this rare Contexture was all of a piece: But I find for their turns even our very Adverſaries can ſhew I am miſtaken.

To be ſhort, the three grand Foundations of this Doctrine are the Eternal Generation, the Proceſſion of the Holy Ghoſt, and the Homouſiotes. Great and noble Thoughts indeed, if true. But I here challenge any man upon the face of the Earth, to ſhew ſo much as one Text with ſence to favour them; and might not we be aſham'd then of ſuch Caſtles in the Air.

IX. Nor is the Tradition of this Doctrine when examined leſs conſiderable than its Scripture proof. What? Are not all our Prayers even at this day to the Father, except a few and trifling innovations? And can there be a greater Tradition in Nature for it than that is againſt it?

They Chriſten this Doctrine *Athanaſian* indeed; and ſurely a happy Doctrine to as happy a Patron. What was his firſt entrance into the Miniſtry but a wicked Mock-Baptiſm?

And

And while that for which another would have punished him as confident and impious, *Alexander* forsooth admires and advances him.

Nay, read but his treatment of the excellent Emperour *Constantius*, not so much an *Arrian*, as one who sought the Apostolique Liberty; and you will quickly see what a blessed Saint he was. I may say, Mr. *Johnson* in his Book, call'd *Julian's Arts*, p. 55. has set out *Athanasius* and his Followers beyond all the bloody Anabaptists, Jesuits and Villains that ever professed Christianity, (had they not been more cowardly in acting than thinking.) His Passage is too fine of it self about it to need the least stroke of an Unitarian Addition.

Nor may I add, is the common Doxology of a less precious stamp than its Patron. *Sparks* himself on the Liturgy, tells you, that before the Trinitarians alter'd it, it run, *Glory be to the Father, through the Son, and by the Holy Ghost*, and then surely hopefully improved since.

To be short, who can read Histories, and not see that Popes, that Councils, yea, that the whole World was Unitarian at one time; and till a corrupter Church, that has since forged and mangled, as well all Histories as Traditions, as the Apostle propheſied, *was given up to bilieve a Lie.*

X. And what, these things consider'd then, can any Mortal be so unreasonable as to vindicate an Imposition of the Trinity, or an Innovation of new Articles of Faith upon us for it.

And thus also, what tho this Doctrine were a most Divine Truth, yet in the terms explain'd is it not apparently humane? What? Is there either Trinity in Unity, Homoousios, Eternal Generation, Procession of the Holy Ghost, or *Athanasian* Creed to be found in Holy Writ? And are not men very confident then, that dare change the words, and yet not fear the spoiling of incomprehensible Mysteries under them, and in Scripture-terms pray who will disagree with them?

Nay, or what can the Trinitarians mean, when they explain this Doctrine the most nicely of any, and yet at the same time cry out 'tis incomprehensible. What? Are not these shrewd men, that would force all Mankind to conceive things even by themselves confessed inconceivable?

Nay, and what says Christ in this case? *woe be to him that gives Offence; it were better that a millione were hung about his neck* &c. But are our Trinitarians of that mind? No, they are glad of an incomprehensible stumbling-block, and hug and enforce it more eagerly, tho' confessed unintelligible, than the plainest Doctrine whatever.

To be short, History tells us that the *Jews* have often met, if possible, to reconcile themselves to Christianity; and what think you has hindred? Nothing but this, and a few other enforced unscriptural Mysteries, that were it not for prejudice, none but an Idiot could go down with. And think you then, that these men shall not one day pay for these their Offences?

In plain terms, I'd loose a Million, were I worth it, but to hear one inconvenience named in the ancient and Apostolick Liberty and Freedom. But no forsooth, that's not the case with our Trinitarians; a bastard Constancy and Obstinacy shall make them maintain a Creed with Damnation at middle and both ends, be it only to set us on Sins and Confusions inextricable, and to fright every body from the Church of Christ that would approach it.

Says *Constantine*, *christians fall short of Heathen Philosophers; for they, tho' disagreeing in multitudes of Opinions, yet still and nevertheless esteem one another for their Learning.* And in truth, our different Opinions of God should rather convince us of our Ignorance, and teach us how to adore his unsearchable Goodness, then set us to quarrelling with one another.

So St. *Hillary* Bp. of *Poictiers* in *France*, *writing of the times about the Council of* Nice, says, *Annuas & menstruas de deo fidei disserimus, decretis penitemus penitentes defendimus, defendentes anthematizamus, aut in nostris alium, aut in alienis nostra damnamus, & mordentes invicem jam absumpti sumus.*

But what says a Modern Author upon it? *Nevertheless the more advised Christians were more moderate, still reputing honest men, honest men, tho' weak, and not able to discern the subtilties of the times.* But what, is this like the Temper of our present Mystery Men?

Nay, and this on the supposition that this Doctrine of the Trinity may be a probable Doctrine, and not absolutely false. But good God! how little grounds of any probability is there to be found in this Mystery? And then pray, what can be alledged for its unreasonableness?

XI. And thus, first, is it likely that God should so far innovate with the *Jews* on their first Commandment, as the Trinity implies, and yet not give it *an expreſs* Repeal and Construction? Or is it probable that the Scriptures should be so silent of the Worship and Dignity of the Son and Holy Ghost, if Persons really coequal with the Father, as not once to mention it.

Or is it probable that so great a truth should be

be left for *Alexander* and *Athanasius* only to declare it, and that near 300 years after Christ and his Apostles? Or is it probable that the Apostolique Church, that wanted this new-fangled Faith was therefore less perfect than our present Churches? Or if it were, is it probable that they would have omitted it?

Or is it probable, that as the *Athanasian* Creed implies, we should be saved only by Parroting over a few and unintelligible Articles of Faith? Or is it more probable that the Church should be less pure or Orthodox in a Primitive Simplicity without them?

Nay, is it probable, that ever that can be a plainly revealed Divine Mystery, which the Trinitarians for this 1300 years have neither known what 'tis they mean, nor agreed either in Expressions or Sence about it; and so that their Foundation is after all so tottering, that not a little Heretick, as they call them, appears, but what is able to put them to suppression; and to use Force instead of Argument.

XII. But good God! this charging of the Trinitarians with Unreasonableness and Improbabilities is trifling, tho most just, when compared with their real Guilt. To be short, as I have said, Trinitarianism is Politheism and Idolatry, if there be any such a thing in nature; and if, as Christ tells us, *he that breaks one Commandment is guilty of the whole Law*, what must our wilful Trinitarians expect? Nay, and if not, surely 'twere better for them to be Adulterers than Idolaters, if Christ knew which *Commandment was greatest?*

Forsooth, the Trinitarians have been apt to accuse us Unitarians of *Heresie and Blasphemy*, in denying the Divinity of the Son and Holy Ghost. Bless me! that Men can so grosly oversee their own Guilt; on the other hand, so as to make nothing of Idolatrously equalling and worshipping them with the Father.

In plain terms, men that can cherish this Errour knowingly, and, as I fear, too many do make Interest and Reputation only their God, and the Almighty God their Laughing-stock. And what could Christ say of the Pharisees of old, *That Whoremongers and Adulterers entred the Kingdom of God before them?* And can such our modern Idolaters expect a better Sentence? No certainly, if there be any such a thing as Sin or Guilt in nature, they as much exceed our common Villains and Criminals in it, as a Bankrupt a generous Robber, or a Popish Adulterer that vows Chastity a common Fornicator.

To be short, well might Christ say, when *the Son of Man comes, shall he find Faith upon Earth?* For were that time now, where should he look for it? What, among the Heathen? If not, what, can a Trinitarian pretend to it, that dares not even to value Idolatry and the first Commandment? We are reformed with *Luther*, you say: Ay, just as men that love to follow a new Song, we admire him; but I fear God will shew us one day, that our Hearts are still as Popish as ever.

XIII. Nay, I may say, the Guilt and Horror of this Idolatry has been so gross in the all-seeing Prophecy of God, that he has marked it all along as the great *Characteristick* of *Antichrist*. And thus *Jurieu*, and who I think also best interprets the Prophecies, places the rise of Antichrist just about the time of the settlement of this Mystery.

But not to rest on fickle Interpretations of that nature only, pray but mind how the Holy Ghost even engraves this Doctrine on the Forehead of Antichrist: Says he, *Rev. 17. 5. And upon her forehead was a name written, Mystery*, Babylon *the great the Mother of Harlots, and the Abominations of the Earth.* And unto what, I pray, in Popery, can that word *Mystery* there so properly relate as the Trinity.

Nor is this all; the Holy Ghost is yet more expres: says he, 2 *Thes.* 2.11. *And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believe not the truth*, &c. And now I pray, *what Lie* in Faith has Antichrist but the Trinity?

And what then? Can we we see this? Nay, can we see *Antichrist* at every foot branded for an *Idolater*? and no doubt for nothing more than this: For to alledge that the Papists worship their Saints or Images as Gods, is as impertinent as false. I say, can we but see this, and not be fired with a just Zeal to rescue the Honour of God?

Nay, for my part I declare, I should think my self mad to scruple at, or make bones of the rest of Popery, if I could but once be perswaded to down with this Mystery. But, good God! in the mean while where is our Conscience gone? In plain terms, we had as good burn our Bibles, and fire our Temples, as thus fling away a 7th of our time in Hypocrisie and Idolatry before God. What for shame, can we think we serve him, when we thus spit in his Face?

XIV. Nay, and methinks he has winked at our Ignorance long enough in it: And surely, were

were we not quite fear'd, 'twere enough to make us tremble to think how sacrilegiously we have withdrawn his Honour from him. Strange! *the Jews of old would rather perish than suffer the* Roman *Ensigns to be put up for fear of Idolatry.* But, good God! what is become of such our holy Jealousies, who care not how we treat our God?

But what then? If some men blaspheme God and his Holy Revelation with a Faith fitter for Madmen than Christians, and willfully persist to do so, shall not others dare vindicate his Holy Name, in publickly professing his Truth? Christ came to preach to us to a fine purpose, and we are baptized as hopefully to fight under his Banner, if we are excus'd for dangers sake only of entertaining, and professing his Truths too where they are offer'd.

Yes truly, and the Church it self too, that Christ has prophesied should endure so long, would quickly be in a hopeful condition, should every little or great Revolution of Persecution silence us from our acknowledging our God and his Worship to the World, if some had not hazarded more for the Glory of God than so before us, one might easily guess what fine Christians we should have been by this time.

To be short, the *Israelites* in *setting up a Calf for their God that brought them out of Egypt*, were not more guilty of Idolatry, call it in a mistake, Mis-speculation, or how you will, than our present Trinitarians. And what then? Is it not enough for every little *Lukewarm* Heart to hear Christ's Sentence, *That whoever confesses not him nor his truths before man, neither will Christ acknowledge him before his Father and the Angels*, to the deterring of him from smothering thus as well the Fountains of Truth as Christianity. Besides that, we have in Example the manifest approbation of God, of *Phinees*, and several of the Kings of *Israel* for their attempting the Reformation of the Church, tho' to their hazard, to encourage us to do the like after them.

Nay, and what tho' with *Socrates* and others in such case a man hazards Death for his Reproof, what? mayn't a man be a Soldier, and venture as wisely and as freely for his God, as many others do for their Prince? I know the World's too cowardly and irreligious; generally their Love to God proves too cold, and their hazard too certain, and that 'tis makes 'em turn their backs in this matter, if not quarrel with them that put them on it: But surely if Martyrdom it self been't Folly, this course, especially for this Truth, is blameless.

XV. But, good God! then does it not deserve our pity, to see how on the other side some men rather shipwrack Conscience, than not write any thing to varnish over an old rotten Error for Preferment, and that right Mountebank-like, so that they can but be confident and bold enough to gull the People, nor care what they say nor what they tumble down, but *per fas & nefas*, either by Sophistry or Butchery endeavour to make all good Catholicks. Bless me! Are not these Men far enough from hazarding all for the Truth?

So some also as they know, that commonly the best Sophister passes for the best Christian, and a bold and wicked uncharitableness for the best Argument What, do they not deal with us accordingly? And thus, if at any time they argue with us, is it not rather to wrangle and banter, than seek for Truth? Yes surely; and O! if they can but fall on the Authors Person, or some trifling Faults in his Writings, matters possibly as Foreign from the thing in hand as Light from Darkness, yet streight what a Victory you hear of!

So also, if they can but persecute a Man to recant a little, Good God! how they boast of their Cause upon it! But bless me, that the World should have so little Sincerity in it! *Hin terras Astraa reliquit.* But why do I wonder! when some men are even fear'd against Truth and Conviction, and dare dispute even Demonstrations.

Nay some, as if Truth were impertinent, and Sincerity ridiculous with them, even baffle them in their strong Holds, yet their Hydra-headed Arguments will rather multiply upon it than die, tho never so absurd. In plain terms, it seems as a Witchcraft and Possession upon them, and as if incurable but by the immediate Power of God himself: And what, are not these lamentable sights to behold then?

And yet after all, to shew you that they are not so unsensible neither as they would seem, 'tis only when that they are attacked by some home Truths, that they rave, and shuffle, and cut thus: Forsooth, if some trifling Sect only scratch them with their Pens as devoid of danger, they can bear it with a tolerable Patience; but, as if stung by a Tarantula, to the immortal Honour of the Reformation, a *poor Woman* must be their last Sacrifice to Heresie, since she proved to be so notorious a Creature as an Unitarian *Arrian*.

Nay, and I'll maintain, that by these Arts, and a little other holy Juggle our Priests have made the very Name, much more the Argu-

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ment of Unitarianism more odious to their Followers than ever Hobgoblins were to Children. *The Papists paint Devils on the backs of the Heretick Protestants they burn, to perswade their Followers what's within by what's without.* And our modern Papists are little better at heart; for by their consents, and if they could, they would damn all that talk, ay, or but think of Unitarianism.

XVI. And yet they're not without their Subtilties neither, for, for fear some bolder Spirits should scorn such their childish Bugbears, streight their silly Whimsies are styled *Mysteries*. But, good God! that Men can be so blind as to be gull'd so. God has revealed a Mystery to us that is something unintelligible. Bless me! what a Revelation we have got!

But forsooth, we have learnt upon occasion with the Church of *Rome* therefore wisely also to couple a little Persecution with our Mysteries. Alas! the Holy Ghost has marked the Antichristian Church by way of caution with *Mystery* in her Forehead, and Men are grown too sensible by long experience, that such Trash will ne're go down, unless driven by a little honest Compulsion.

But bless me! that men shou'd thus still continue to be cheated by the old Gull of Mystery; that constant Trick of Priests in all Ages, that clouds all Truths, and stops all free reasoning, that has supported all the Absurdities of Idolatry, and that by leading men into a brutish blindness, has become every way rather serviceable to the Devil than God.

☞ You say you entertain the Sum of your Religion in Mysteries, and why not this Liberty to be allow'd in Heathenism as well as Christianity, or in Popery as well as Protestancy? blind Trust is the same whether in Truth or Error: Or if not, why then in God's Name ought not every Cause to have a fair hearing alike? But no, streight here steps up some other Trinitarian Shuffle; and I'll maintain, for Interest or Prejudice they shall wrangle out the Truth, tho' never so clear.

And what, is not this our Trinitarians case, who almost all rather perversly and presumptiously cavil on for their Cause, than think of embracing or entertaining Truth, if found or offer'd against them? They may think too that this is Calumny; and when any two of them either explain or understand this Infallible and damning Doctrine alike, I'll grant it; but when only Interest makes them hang as in a string by a set form of Words, and their new Variances and Heresies among one another would be endless, had not they us their common Enemy to vent them upon. What can move one to spare such a ridiculous damning Infallibility.

Thus one shall tell you, that *the Creed it self is not* Athanasius's, but forged some years since. A 2d *renounces the Damnatory Sentences*, as if he thought that there the Creed had over-shot it self. A 3d *acknowledges the Filioque to be an unreasonable Imposition*; and a 4th destroys the whole purport of the Creed, and by a wily Construction defends it, just as an Unitarian would, but that the Gentleman seems a little too serious to burlesque it.

Thus Dr. *W*'s 3 Persons are 3 *somewhats* in God only, and not 3 adequate self-conscious Persons; and what? is not the *Socinian* Holy Ghost, or the Inspiration of God such a *somewhat?* And was not the assistance of God to the Son incarnate such a *somewhat?* And pray then, is not Dr. *W.* a *Socinian* in Masquerade?

Well, but what, cannot Dr. *W.* succeed? Surely then *L. M.* shall: I am sure, whoever is, he is no pert smatterer in the Controversie; for if others have the faculty of writing short, I know nothing that he has done, but strove to puzzle the Cause by tediousness, and make men sick on't; but no we have been threatned a long time by a whole Cabal of *London Divines*, and they'll assuredly do the business. Alas! I am afraid they are many of them sick on't, and fear 'twill rise in their Stomachs if they attempt it.

In plain terms, I declare 'tis really to be wondred at, to see how such a Doctrine as this has been able to pass muster through so many Centuries, especially among Protestants, and in such a searching Age as this pretends to be; we may boast our selves if we will; but for my part, I think, if this be a spice of our Wisdom, after Ages won't want to wonder to see what blind and conceited Dotards we were.

To shut up all, our Protestant Churches are massacred, are plagued with Wars, persecuted, overcome and stifled; and well they may, when thus even yet embodied in Antichrist. What? Can we expect either Peace, God's Protection or Blessing, as the *Israelites* of old, and yet not think to live accordingly, and be equally jealous of his Honour?

The sacrifice of the wicked is an abomination to the Lord.

Psalm 50. 16, 17. *But unto the wicked God saith, What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee,* &c.

FINIS.